

# LUCIFER.

## THE LIGHT-BEARER.

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WHOLE No. 907

### BROTHERHOOD.

I will not ask my neighbor of his creed,  
Nor what he deems of doctrine old or new.  
I ask not by what name—among the rest  
That Christians go by—he is named or known;  
Whether his faith has been 'professed,'  
Or whether proven by his deeds alone,  
I find in him discipleship so true,  
So full, that nothing further I demand;  
He may be bondman, freeman, gentile, Jew,  
But we are brothers—walk we hand in hand.

—Selected.

### The Meaning of the Press Censorship.

At first when "Freedom" was held up I only got a narrow and inadequate idea of the intention that instigated it. I supposed that the department was acting honestly on the misrepresentation of a few unprincipled enemies of mine in this place, and had no idea that other papers would be attacked; or at least I did not dream that it would become a constantly recurring thing among the papers of the country.

Since "Freedom" was attacked there have been scores of other papers attacked, and many of them whose owners had not the means to contest the thing, simply dropped out of existence. Others are struggling along under unprecedented injustice, and many of them will be compelled to yield.

Since so very many papers have been subjected to this outrage it becomes apparent that there is a mighty scheme of paternalism behind it. The wealth that has aggregated so monstrously in the hands of the few is still farther trying to obtain more power. To do this it is necessary for this privileged class to silence the voice of the people to a greater extent than has ever been attempted before. The American race was born into the air of freedom, and the people give up their birthright most unwillingly. A constant struggle has been going on for years between labor and capital; and labor would have been reduced to absolute serfdom before this but for the privilege of free speech and a free press, in consequence of which the masses have made the necessary opposition that has prevented their entire subjection to the power of that wealth which they have created, and which has been insidiously wrested from them and converted into a mighty engine for the ruin of their manhood, the destruction of all that is dear to them and the crushing out of every part of them but the muscular force of their bodies.

But up to this time—in spite of the wrongs put upon them—they have still had the power to make their grievances heard. Their spoken and written opinions have gone out and have had decided influence in retarding the action of the plan that would crush them utterly. In a measure they have been free. They have been free to protest against the system that was killing them, even while submitting—through penalty of starvation—to its operation.

But now, I call the world to look at this last outrage! I tell you, friends, it is nothing less than the destruction of free thought, whose expression is the only thing that for years has

stood between you and your complete ruin. No wonder I have changed my opinion of this matter since my paper was attacked. This attack was among the first instances of what has since become an every day thing; and week by week it becomes steadily worse. And now I ask the people what it means.

TO ME IT MEANS THE DEADLIEST BLOW EVER STRUCK AT LIBERTY.

If the people do not wake up to a consideration of this thing it will be evidence of a degree of deadness on their part I had not imagined. That there is a deep plot behind the present manifestations I see no reason longer to doubt. One of the leading free papers of San Francisco, "The Star," says:

"What is now being attempted is the establishment of the power to suppress papers which are distasteful to the dominant party. A censorship is maintained in Manila, in Havana, in Porto Rico—wherever the administration has the power. This latest statement of the third assistant postmaster general can mean nothing less than the assumption of a right to deal with publishers individually, without reference to general rulings and without the creation of precedents for future cases. That is not government according to law, but according to the caprice of Mr. Madden. He does not even pretend that he is enforcing a law or rule of the postoffice department in his treatment of the New York publisher, whoever he may be, and yet he bars him from the newspaper mailing rate, which means ruin to any publication. If the right of any official to thus act as judge, jury, and executioner in the case of one newspaper, be granted, immediately the press of the United States is at the mercy of that official, and he is bound to act, not 'according to law,' nor according to general rules, but according to his own will and interest."

With reference to Mr. Madden personally; it is hardly possible that his overbearing conduct could be exercised as it evidently is being done, unless he had the sanction of those in position higher than his own. No, there is an effort to complete the subjugation of the people by others of more influence than Mr. Madden. He is only a barometer being used for the purpose of testing public opinion. He is neither a specially good or a particularly bad man; he is simply a man to faithfully serve a purpose. There is a power behind him of which he is only the spokesman.

And where is Congress, and what is it doing, and what does it intend to do? It is easier to ask this question than to answer it. But surely it is the business of Congress to see that the present enormity is ended.

I doubt whether Mr. Madden or his backers had the faintest idea of the storm this attempted suppression of free thought would bring about. I have an idea that Mr. Madden is just the kind of inconsequent individual to put to the front in such an undertaking; evidently he doesn't know "where he is at." I think he will find out before this thing is settled. No doubt he will lose his position or resign as the first postmaster general, Mr. Smith, did. But this will not settle the matter; the complication is too big to be tackled by anything but the United States Congress.

Since writing the above it has come to our knowledge that "The Commoner," Mr. Bryan's paper, has been attacked.



Probably nothing shows the animus of the whole movement more than this. Mr. Bryan was defeated in his effort to reach the presidency, but it is not in the man to remain defeated, and our political bosses know it. Mr. Bryan is a dangerous man to the conspirators of our country's freedom. It is a wise thing on their part to get him out of the way—if they can.

"If they can!" There is the rub. It may be that in squeezing him down they will "plump" him up in the other direction. Such things have happened before. In fact, they generally happen.—*Helen Wilmans, in "Freedom."*

### An Original Bible Lesson.

BY J. F. MILES, P. A. W.

In Lucifer No. 904, I notice a communication in "Various Voices" from L. M. Graves in which I heartily concur, except in one very important particular. He says "stop my paper." I say keep sending mine for the next million years, and if it keeps up its past and present healthy tone I will try and find some way to keep my subscription up to date, even though I have to submit to being elected to congress once more to get the money.

Where I do agree with him is his assertion that "Nothing but obedience to Christ will make this world better." This has been Lucifer's contention from its first issue to the present time. The difference in opinion comes in the definition of the word Christ.

It is self-evident from Mr. Graves' communication that he has studied the traditions of the elders diligently, and the gospels and epistles very little. Had he gone to tradition for his information, he would have found that "Lucifer" meant the devil, and Harman his satanic majesty's agent and servant, but had he gone to unimpeachable authority, would have found the exact opposite to be the truth, and this is a very good rule in all cases of information received from the elders, or orthodox clergy.

Now, gentle reader, let us see if we can find the Bible definition of Christ. The elders and teachers have used the words Jesus and Christ indiscriminately as the name of a person. Nothing could be farther from fact, (if such an individual ever existed), and few things can be more clearly demonstrated by supposed apostolic writings.

To understand the Bible definition of Christ, we must first find the Bible definition of God; which we find in three places only, and in three words in each. "God is truth." "God is a spirit." "God is Love." In the second definition, the indefinite "a" should be left out for it is not in the original manuscript, so also the Greek word that is here translated spirit, is translated ghost in many other places in the Bible, but with our ideas of what a ghost looks like, it would shock modern people to read John 4:24. "God is a Ghost." Now as we have learned the true meaning of God as defined in the Bible, it will be easy to get at the meaning of Christ as defined by the same authority.

To commence at the beginning of the history, we find that a messenger (angel) appeared to a young woman in those days, and told her that in due time she would have a baby, and that she should name it Jesus. The messenger was a truthful one, the babe was born and was named Jesus, and was nothing but Jesus "until he began to be about thirty years old," when he was baptized by John, (see Acts 10:37, 38.) and was anointed by God with the Holy Spirit, which is as we have seen, the Christ, or all prevailing spirit of Love, and from this time during the rest of his short and eventful life he accentuated those wonderful words of Thomas Paine, "The world is my country, and to do good my religion." Hence we find that Jesus was man; Christ the spirit that controlled every act and impulse of the man, Christ; Love—one and the same. And had L. M. Graves used the latter word, and said, "Nothing but obedience to Love will make this world better," I should have shouted amen, and I think Lucifer would have echoed the sentiment.

Having gone so far, we cannot conscientiously stop without giving a lucid Lucifer Bible lesson. We have found in the Bible three definitions for God. First, God is truth. What is truth?

was asked thousands of years since, and has never been answered, neither can be, for truth in one place and condition, would be falsehood in another place and under other conditions. Spirit we know nothing of, except that it is an intelligence. Love we see exemplified every day of our lives, and although it is beyond our comprehension, yet every man, woman and child has felt its influence, and has a conception of what it is, although it is undefinable.

Now we have cracked the nut and come to the meat, and will try and find what true Christian marriage is by the authority of the Bible, and not by the traditions of the elders, the sayings of the priest, or the decree of the State.

Now take your Bible and turn to Matt. 19:6. and we find these words from the lips of the man on whose teaching every Christian sect claims to be founded. "Whom therefore Love (God) hath joined together, let no man put asunder," and we find it accented by being recorded a second time in Mark 10:9. From this it is shown from the Christ—the incarnated spirit of Love—that love and love only can make "the twain one flesh", and all words of priest or potentate are but a hollow mockery. I believe that has been Lucifer's contention from the first.

### The Tender Mercy of the Good.

Royle was a good man, hampered in life with a heart that could never harden itself against a tale of distress. He held a comfortable position in a big merchant's office, had a nice little home, and loved his wife with the placid affection of the easily contented. Sometimes he wistfully dreamed of a little one, who would come to him for the solution of the infinite mysteries of the childish mind.

Mrs. Royle's religion was "Conventionality"; her god, "Respectability." She demanded unfailing virtue of her sex, and in her creed there was no extenuating circumstances.

He had been working late; and, as he stepped out against the cutting wind, his thoughts turned contentedly to his fire and his slippers. His way led through streets where were the women who have no future. He shuddered with disgust, tempered with pity, at the invitations, brazen or whining, and his thoughts reverted to his wife and home.

—But this one was different—the glimpse of the desperate sadness in her eyes, revealed by the electric light, stirred him uncomfortably. He hesitated—and turned back.

She was a pathetic little figure, and the brown eyes held only misery; she burst into tears at his kindly voice, and he waited hopelessly.

The tale was perhaps not so unusual, but none the less sad. Hard-shell Baptist parents, and a baby not authorised by the chapel, contribute largely to the numbers of the damned; but Royle felt that the half-sovereign in his hand would be only a salve to his conscience; and here, he thought, was a duty.

She had tried for work; but she knew not a soul in the city, and she was penniless and starving. Tomorrow she must leave her one room. She had struggled and been beaten, and tonight had come to the last resource of her sex.

Yes; it was dead, so it mattered not so much; but would he save her for a little longer?

He left her at the door of her lodging, with a sovereign in hand, and a promise to see what he could do.

"You're late, Henry," said his wife.

Then Royle made a mistake. He should have told her all, and stood by his action and intentions. But he hated scenes; and he knew the inevitable ultimatum: "A case for a charitable institution!"

He knew those institutions—the committee of women who have not "fallen" (perhaps through lack of opportunity)—the pitiless inquisition—and the slavery in exchange for a bare, joyless subsistence in the gloom of reproach.

She was installed in decent lodgings, and he sought for some thing for her to do. She was fairly educated, and knew enough



music to teach the few small pupils he found. Also he posted a small allowance weekly.

He went to see her occasionally; but her passionate gratitude embarrassed him. Perhaps, had he guessed the height of his pedestal, he would have seen even less of her; but he could not quite leave the poor child to her loneliness. In time she would make friends; meanwhile, it was good to see the shadows leaving her eyes.

And then the crash came. One evening he found her in the utter abandonment of grief. His wife had been, and she had said dreadful things. She had ruined his life; he must let her struggle alone now.

He pacified her, and went home with a cold fear at his heart. He knew his wife, and her letter did not surprise him greatly. She had gone to her mother in Melbourne.

He wrote explaining everything, acknowledging what fault there was, and pleading for some mercy. The reply, and subsequent letters returned unopened, extinguished all hope, and roused a feeling of wild resentment in him.

A man's good deeds find him out. The head sent for him: "Mr. Royle, I've heard distressing rumors which I find it hard to believe; but perhaps you can explain."

He began his story, but saw the hopelessness of it reflected but too fully in his listener's face—and he stopped abruptly.

"Um! yes, but—er—a married man!"

A dull rage took possession of him. "Curse all these 'respectable' people!" He would go to her.

And then he fought a battle with himself, and—lost—or won—which? He had some money; they would leave this cursed place, if she would come with him.

"Little one," he said, "I am going away!"—he smiled sadly at her stricken look—"will you come with me?"

And the glory in her eyes answered and comforted him.—*G. Elburg, in "The Century," Adelaide, S. Australia.*

### The Sex Question Again.

BY W. D.

FRIEND HARMAN:—In response to your kind invitation I again write you.

You take the broad ground that personal liberty (not injurious to others) and natural impulse are and should be superior to Mrs. Grundy's opinions or any form of statute law. This view opens a wide door for discussion.

The perils and mistakes of adolescence are important factors. All mankind know that boys and girls from the fourteenth to the twentieth year are guilty of grave indiscretions, hence the inquiry: How shall these indiscretions be prevented, or provided for? There are two remedies.

1. Moral and physical agencies which may serve to prevent.
2. Impulse being dominant, with offspring as a possible result, provision should be made for said offspring. In the present order of things it seems most equitable that the parents of the young people should provide for the undesired progeny.

Under the Co-operative Commonwealth—alias Socialism—said progeny would become the wards of the State, without ignominy to anyone.

Dr. E. B. Foote, of New York City, many years ago, studied out a third remedy in the line of prevention. He originated a harmless device which would render offspring impossible, not only with the youthful and unmarried but also the married who chance to be poor, and liable to have unwelcome children.

Dr. Foote was prosecuted, convicted and sentenced to one year in prison and to pay a fine of five thousand dollars. The imprisonment was remitted, the fine paid, and the device suppressed.

His prosecutors preferred alternatives such as these: Abortion; child-murder; prostitution of the unmarried mother, because disowned by relatives and despised by the world generally.

Another result of the triumph of Dr. Foote's foes is that the promiscuity of prostitution kills the female and engenders diseases loathsome and almost impossible to cure.

The friends of Dr. Foote thought he had the best of the argument, but the ignorant and prejudiced majority thought not; hence the conviction. I fear his opponents are yet in the majority.

Now as to your comments on my former letter. What I incline to call promiscuity you would call variety. Your point is a fine one. When a man selects a prostitute for gratification he may be said to be indulging in variety because he is free to choose. While the woman, with no power of choice, is the victim of promiscuity.

You think a woman, whether married or not, should be free to protect herself and her prospective child from intrusion, and that with correct intuition and good sense she will not fail to do so. (Also that a man if married, should be free to guard his own organism from evils consequent upon disuse; free also to consider the invitations of a woman, or women, other than his mate. This, in a former letter, I called "promiscuity." You claim that it is properly called "variety," because selection is made, and this selection may be confined to a few women only.

Is not this your position? The prospective mother should do as she pleases, and her mate should be free to do [non-invasively] as he pleases, and this you call Freedom in Love. Under the freedom idea you have no objection to the continence of such women and men as prefer exclusiveness and fidelity to their mates. This explanation, I think, disposes of the questions which I thought difficult to answer. Your defense of "Hilda's Home" is consistent with this line of argument.

Your remarks about the mating of birds is quite interesting and needs no response. I think you will agree with me in the affirmation that spiritual love is superior to pure carnality—more ennobling and longer lived. A young married man abstained from exercising his marital privileges for several days because—as he said—of his "profound respect" for his married partner. As a consequence his carnally minded friends made of him a butt of ridicule.

The first loves of the youth of both sexes ignore the carnal idea. It seems sacrilege in their eyes.

You refer to "perfection of types" as the only justification of monogamy. I fear that our present mating customs will long postpone such perfection. The monopolistic control of the male by the female you think equivalent to ownership, and therefore improper.

The idea is a very prevalent one that excessive carnality effectually destroys spirituality, which is the higher manifestation in love.

Your remark, "One world at a time" I think appropriate and conclusive. If we act up to our highest ideals in this world there will be little danger of calamity in the world to come.

What is your remedy for the results of premature exercise of the youthful sexual impulse, which is well-nigh ungovernable when the period of puberty arrives?

Again: In the interest of temperance and hygiene, do you not think it wise for the married or mated to sleep in separate beds, and to come together only on rare and sacred occasions selected with the wish or purpose of securing offspring superior to themselves?

Nearly all of our sensuous impulses are liable to excess; for example, we have the drunkard, the glutton, etc. Is not the sexual impulse included in the same category, and should it not be subjected to such restraints as experience and judgment dictate?

Many persons think that free love is synonymous with unlimited license, which means excess. Hence a reply to these questions will doubtless interest your numerous readers.

The people are governed too much already, losing their personal freedom, and multiplying tyrants.—*Judge F. M. Finch. Ex-Judge of the N. Y. Court of Appeals.*



# Lucifer, the Lightbearer

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## A Few More Definitions.

In its classification of journals "The Literary Digest" (N. Y.) reckons Lucifer as "Anarchistic." Other contemporary journals have done and continue to do likewise. In order that there may be no misunderstanding of our position and object I would say:

Names are apt to be misleading if not carefully defined or explained. The Latin word Lucifer, as used by us, is defined by its English translation—"The Light-Bearer," and by the picture at the head of our title page, showing that the name Lucifer is synonymous with "Star of the Morning."

The Greek word ANARCHY translated into English means "without government; denial of government," which latter term is commonly understood to mean RULERSHIP; control of man by his fellow man, thus leaving the reader to conjecture as to what kind of social arrangement the professed Anarchist would substitute for such government, such rulership.

The Century Dictionary says:

"Anarchy—a social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty."

But the Century Dictionary is a comparatively recent publication: but few people know of its existence and if their attention were called to it they would probably say, "WEBSTER is the standard American dictionary; it is the oldest and best."

Webster defines Anarchy thus:

"The state of society where there is no law or supreme power, or where the laws are not efficient, and individuals do what they please with impunity; political confusion"—illustrating and confirming this view by such quotations as: "Spread ANARCHY and terror all around—Cowper;" "Imperial ANARCHES doubling human woes—Byron."

By such one-sided quotations from well known authors, Webster, or his revisers, evidently act the part of propagandists of opinion, instead of confining themselves to the legitimate business of dictionary-making, which is simply showing the etymology and giving definitions of words.

As we all know there are many grades and shades of Anarchy and of Anarchists—from the peace loving and non-resistant Tolstoi to the Czar-killing Nihilists of Russia, or the king-killing and prime minister-killing revolutionists of

taly and Spain, there is constant need of definition. As in the case of the people called Socialists there are scarcely two Anarchists who are agreed on all lines of thought or of propaganda work

For this reason mainly—and not because we fear the odium, the ostracism, the loss of liberty, etc., that may be the penalty of calling ones-self an Anarchist, a Socialist, a Revolutionist or what not, some of us prefer not to label ourselves with any badge, tag or cognomen whatsoever.

Speaking for myself alone, while I do not object to the name Anarchist, Socialist, Free Thinker, Free Lover, Atheist, Infidel, Christian, or many others that I could mention, provided always that I be allowed to define these words to suit MYSELF, I want to be judged by what I do and what I SAY, rather than by what others do or say, or call themselves.

I want no handicap, no trammels or fetters of any sort, that may prevent change of opinion or intellectual growth.

He who calls himself by the name of any party, creed or sect, thereby DISCOUNTS himself, discredits himself, as an unprejudiced investigator or seeker after truth for truth's sake. Whatever he may thereafter say upon questions that have an immediate or remote bearing upon the success of his party, his sect, his propaganda, will have lost much of its value in the opinion of his hearers, because of his supposed mental bias in favor of such party, sect or creed.

In line with this thought I prefer not to classify Lucifer as an organ of Anarchistic thought, doctrine or action.

Lucifer is not a Communist, Socialist, Atheist, Agnostic, Christian or Infidel publication.

Lucifer's name alone, together with the symbolism expressed by the Star—just risen above the mountain-top, heralding the near approach of "full-orbed Day"—is sufficient definition or prospectus of its character and purpose.

Lucifer is unique, original, individualistic.

Lucifer is the follower, the imitator, the echo, of no other journal; but will gladly co-operate with all journals of similar aims.

In accord with its name and symbolism Lucifer aims to throw all the light possible on all subjects of human interest and especially upon subjects that most need the full light of day.

"Ignorance is the only darkness." To dispel the darkness of ignorance is therefore Lucifer's special mission.

In order that the light may shine in darkest places Lucifer demands LIBERTY—liberty of Thought, of Speech, of non-invasive Action—including liberty of press and of mails; also the right of free assembly for the purpose of comparison of ideas.

Lucifer's motto: Freedom to know, freedom to grow, and freedom to impart life-giving and life-saving knowledge.

M. HARMAN.

## Race Culture—Homo Culture.

Briefly replying to the questions of W. D. I would say,

First. The only rational, the only effective means of preventing the "premature exercise of the youthful sexual impulse" is KNOWLEDGE. Correct, scientific information in regard to the proper uses, and the dangers of abuse, of the sex function should take the place of the prevalent ignorance, and the incorrect or baneful knowledge, that now characterize the almost universal training—or lack of training—received by the young, in relation to this the most important department of human anatomy, physiology and hygiene.

One of the most impressive and, as I think, most important



of all the lessons ever given to teachers of youth, was that related by David P. Page, the veteran "principal" of one of the first "Normal" schools ever established in this country. In condensed form it was this:

An ear of corn was held up before the class, in a primary school, with request that its uses be enumerated. After apparently exhausting the list of uses the teacher was still not satisfied till the youngest member of the class, with great earnestness said:

"It's to PLANT! It's to grow!"

"Yes," said the teacher. "Reproduction of its kind is the most important of all the uses to which the ear of corn can be put," and carrying the illustration to all forms of organized life we can say that the most important of all the uses to which any plant or animal can be put is to reproduce its kind; to leave behind, if possible, an improved specimen or specimens of the race or species to which such plant or animal belongs.

How to impress upon the plastic minds of the young the importance of sex, and of the sex function, and of the misery and debasement of the individual and of the race, that follow the abuse of sex, is a problem second to none among all the problems that confront the parent and teacher. In a recent issue of Lucifer was reproduced an article by Mary Baker, of Kansas City, Mo., addressed "To Mothers," that is replete with suggestions in regard to this most difficult as well as most important of educational problems—rendered difficult very largely by the religious superstitions that represent the sex-nature as something inherently vile; something concerning which "the less said the better."

If instead of compelling the young to learn their first lessons in regard to sex from the fowls and pigs of the barn-yard or, what is worse, from ignorant and depraved playmates older than themselves, children could be taught the mysteries of reproduction in a rational manner by parents and teachers, the precocity of sexual development that impels to premature gratification, with its very serious consequences, would be largely if not wholly prevented.

It is much to be regretted that suitable literature for the young, in regard to this subject is almost wholly lacking. One of the best books yet written is that by Dr. Foote of New York, entitled "Sexual Physiology for the Young."

The suggestion of W. D., that the parents of indiscreet young people should be held responsible—by public sentiment I presume he means—for the care and maintenance of "undesired progeny," should such progeny result from sexual "indiscretions" between "the fourteenth and twentieth year," seems sensible and just, in view of the fact that it is probably owing chiefly to the lack of proper instruction from parents that such youthful indiscretions occur.

The subject of rational and hygienic "prevention," alluded to in connection with the prosecution of Dr. Foote, is one that should receive the earnest and candid consideration of every American citizen, woman as well as man, and especially woman, because of the fact that upon her falls chiefly the penalty, the burden, from lack of such physiologic knowledge.

Just why it is that a people whose proud boast it is that they are free, self-owning, self-governing, will submit to such high-handed outrages as that committed by our law-courts in the case of Dr. Foote, is one of the unexplained "mysteries of godliness"—or of demonism, whichever we choose to call it.

In last issue of Lucifer, under the head, "Comstock vs. Craddock," written by Dr. E. B. Foote Jr., is given an account of another outrage of similar character in New York, another attempt to prevent the spread of vitally important knowledge in regard to sex and reproduction, by the agent of a self-constituted religious oligarchy known as the "New York Society for the Prevention of Vice"—a better name for which would be, "The New York Society for the Suppression of Knowledge"—especially the knowledge pertaining to health and happiness in the conjugal relation, and to the right of children to be born well, if born at all.

#### SEPARATE BEDS.

Second. Yes, "in the interest of temperance and hygiene," and especially in order to "secure offspring superior to themselves," married or mated couples should not habitually sleep in the same bed nor in the same room, for the simple reason that such nightly added to daily association eventually results in satiety if not disgust. The old saying, "Familiarity breeds contempt," is quite as true in the conjugal and reproductive relation as in any other.

When people meet, as in courtship, at rare intervals only, and after special preparation so as to make the best possible impression, then, if really adapted by nature, they not only see each other at their best but idealize each other—IMAGE (or imagine) each other to be better than they really are, and while in this condition of mutual admiration, mutual idealization, they are prepared to become parents of offspring superior to themselves.

This is nature's way. "The ascent of life is the ascent of ideals," says Stinson Jarvis. Darwin dwells much on this fact in his "Descent of Man," which book should have been named "Ascent of Man."

But if the fateful associative act that gives life and character to a new human being, occurs when both parents are at their worst instead of best—if indifferent to, or disgusted with, each other through long continued intimacy—if the reproductive act has become tame and insipid through HABIT, what should we expect but offspring inferior to either parent?

The subject of stirpiculture—race culture, has never received the attention its importance demands, at least HOMO-culture, man-culture, has not; chiefly, perhaps, because we have all been taught by parents, and especially by the clergy that it is impious to put the human on the same plane with the "beasts that perish," in the matter of generation—taught that "God" gives to each his or her endowments of mind and body.

As Portia said of one of her suitors, "God made him, and so he must needs be a man," so we put the responsibility upon HIM, and upon the parson who in God's name joins people together "for better or worse"—without whose ministerial sanction we are considered to have no right to be born.

#### LIABILITY TO EXCESS.

W. D.'s last question would seem quite superfluous if we did not know that the signs of sexual intemperance are met with everywhere, and among the legally married quite as frequently as among the unmarried, if not more frequently. The marriage vow, the legal license and ministerial certificate, instead of a guarantee of temperance and help to prudence, undoubtedly work just the opposite result in many if not the great majority of cases; whereas freedom in love relations—self-ownership in love relations—naturally imposes restraint—a sense of responsibility to self and to the other party immediately concerned, not forgetting responsibility to the possible offspring.

As in the case of other analogous appetites and instincts—the appetite for food and drink, the only effective safeguard against excess is KNOWLEDGE—right education—coupled with liberty and responsibility for one's acts; not responsibility to arbitrary law but responsibility, as just said, to self and to those immediately concerned.

Considerations of responsibility to God—the priest, or to the State—the magistrate, have not prevented men and women from becoming gluttons or drunkards, neither have such considerations prevented excess and abuse of the appetite through the indulgence of which new human beings are created.

M. HARMAN.

NOTE: Our correspondents will please remember the friendly warning given in last issue, namely, that, for a time somewhat indefinite in duration, the editor "must be excused" from giving personal attention to questions involving time and labor to answer—such for instance as those of W. D., in the article, "The Sex Question Again." Questions may still be asked as usual, but they will be attended to by the editor's assistants—and for the reasons mentioned last week.

M. H.



## Lucifer's Outlook.

Once more the harbingers of Spring are with us.

Once more the "Ides of March" are here.

During the winter months just past, Lucifer has tried to do its part in resisting the onward sweep, the rising tide, of monopolization of the sources of wealth, and centralization of power in this country. Our pages have been largely filled with articles showing whither we are drifting as a people, and showing the necessity of looking after the landmarks of freedom, the safeguards of liberty and justice for all and denying special privileges to the few.

In supplying the necessary financial means of carrying on this defensive war, many of Lucifer's friends have done nobly. They have renewed subscription for themselves, have sent us the names of their friends for sample copies, and some have sent money for new subscriptions, for longer or shorter periods. Many have bought books for their own reading and to lend and to give to others.

For all these substantial evidences of interest in Lucifer's work, and also for good words of encouragement and appreciation, we of the publication office are duly thankful. Though not openly attacked by the suppressors of speech and press Lucifer has not been overlooked by them. In more ways than one we have been made aware, during the past few months, that the same or similar agencies that for a period of nearly ten years sought through the courts to crush Lucifer and its radical work, are still active and vigilant.

And now, what of the future? Is there less need for resistance now than in the past? Read the article reproduced from Mrs. Wilmans' paper, in this week's Lucifer. Read also the little paper called "Discontent," published by the colony at Home, Washington, the editors of which paper are now under arrest for alleged violation of the postal laws, but whose real offense is that they oppose the concentration of the wealth and power of the country in the hands of the favored few, and because they are now giving to the world an object lesson in co-operative self-help, which, if made universal, would destroy monopoly and bring the long sought Co-operative Commonwealth.

Again thanking all who have made Lucifer's work their own work, and who have remembered to send us help in ways just mentioned, we venture to remind those who have postponed renewing subscription, or sending for books, or sending us names of new subscribers and names for sample copies, that journals of radical thought find it more difficult to pay expenses during the spring and summer months than during fall and winter, but that by a little prompt attention in the ways suggested, the educational work of Lucifer will go forward with renewed hope and brighter prospects for final triumph of the right, the true, the just and the equitable. M. HARMAN.

## The American Press-Writers' Association.

On Tuesday, Feb. 11, your scribe met with a slight accident, got burned in the face from ear to nose inclusive by a rush of flame from the furnace where he works, which laid him up for five days and caused the omission of notes last week.

"Our Home Rights" for January has been mailed to subscribers and contains articles from twenty-one Press-Writers. Dr. Pfeiffer is reported to be on the road to recovery. Dr. R. S. Clymer is in charge of "Our Home Rights" office and hopes to get the February number out as soon as possible.

We hope to have an up-to-date list of members ready for distribution by the time this reaches the readers of Lucifer.

We learn with regret of the arrest on a Comstock charge of Press-Writer No. 38, Mrs. Ida C. Craddock. Brothers Chamberlain and Foote are interesting themselves in her defense.

J. Herbert Rowell has a very suggestive article in "Discontent," (Home, Wash.) Feb. 12. Maud Abbey, in the Philadelphia "Bulletin," Feb. 18, has a good one entitled "Is There a Better Way?" and "Free Society" Feb. 16, prints her well written verses on the useless and the useful.

## NEW MEMBERS.

- 232b. Guernsey, Glenn R., Kingfisher, Okla.
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- 234b. Coomer, Mrs. M. C., 707 E. Central St., Wichita, Kansas.
- 235b. Tarpinian, Caspar H., British Post Office, Smyrna, Turkey.
- 236c. Conroy, John F., 56 Murdock St., Youngstown, O.
- 237b. Jones, Levin T., 202 W. Barre St., Baltimore, Md.
- 238f. Lee, Thomas F., Box 98, Lakeport Lake Co., Cal.
- 239a. White, Frederick, 417 5th St. S., Minneapolis, Minn.
- 240b. Holmes, William H., La Veta, Colo.

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- 25a. Clark, C. W., 908 W. Third St., Des Moines, Iowa.
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- 94f. Libbey, H. A., 231 Washington St., Boston, Mass.
- 212af. Loomis, Mrs. Hulda L. Potter, 64 Center St., Chicopee, Mass.
- 224b. Lamb, Mrs. Lydia L., Dryden, Lapeer Co., Mich.

A. C. ARMSTRONG, 17 Leroy St., Dorchester, Mass.

## VARIOUS VOICES.

Frank Eccleston, Home, Washington.—Please continue my paper. It brightens the home and makes us all happy. Couldn't do without it.

H. B., Ithaca, N. Y.:—For the enclosed send me "Fields, Factories, and Workshops," "The State," and "Anarchism"—all by Kropotkin, and as many copies of Lucifer No. 905 as you can afford. I think highly of your own comments, Kerr's article and Mother Jones, and want to hand copies out. For an opponent Kerr is quite the exception in giving the fairest definitions. I should suppose he is a Social Democrat?

J. C. Durant, Ind. Ter.: In response to your ad in "Our Home Rights" I send you 25 cents for Lucifer thirteen weeks, and "The Prodigal Daughter." By accident I once had the privilege of reading a copy of your paper. I liked it, and all that has kept me from taking it is that I feared some one would brand me an Anarchist. I am not an educated man, but I do love truth and justice. I have for years known that many of our laws were wrong—laws in regard to marriage, especially.

L. H. Earle, Germantown, Pa.:—I see by the number of Lucifer just received that your offer of Dr. Foote's "Home Cyclopedia" for \$1, with a subscription to Lucifer, is still open. So I enclose \$2.18 for both, with postage. My subscription is already paid up to No. 918; but I am very glad to renew early as there is no doubt of my wanting the paper. Lucifer is admirable for its out-spokenness. I cannot agree with those who urge you to be more moderate in your expression of the truth. To my mind the truth is better naked than "nicely dressed."

Sarah Stone Rockhill, Alliance, Ohio:—I want to say for your encouragement that Lucifer is more than holding its own on the Anarchist question. The editors are fully up to the standard of fearless, untrammelled utterance of advanced thought—I would call it the "Higher Criticism," on the awful theme. I send you a clipping showing that at least one judge would put the sexes on the same social level. Have sent a letter to Dr. Clymer, bidding him "God-speed" in his noble work in uplifting "the fallen"—so-called. I hope your health and strength will hold out for many years to come, so that you may do what your hand findeth to do, with comfort and satisfaction to yourself.

[Many thanks for kind wishes and words of encouragement; also for clippings. Among these clippings is an extended report of an address by Mrs. Rockhill before a local club, and printed in an Alliance paper, on the subject of "Political Equality;" the editor giving the lecturer much commendation for her "excellent paper." Like Mrs. Lamb our Alliance friend is one of Lucifer's old time helpers, whose letters are always welcome. M. H.]

Lydia L. Lamb, Dryden, Mich.:—I enclose you, dear old friend Moses, a gift (\$1) for this new year—not so new as when I first thought of sending it—now that my birthday anniversary has again come round. This may make you glad I was



born? At any rate I am always glad you were. Now don't change the number on my wrapper. I want to send you \$5. Lucifer is still progressive—always ahead of the times; always leading the minds of the people; always bright with new if not unexpected thought. I could dispose of at least three each of the back numbers you mention in a late issue, and will gladly aid you with stamps. I would write you folks oftener but always fear to trespass upon your valuable time. I count the paper as hearing from you.

[We are always glad to hear from our friends, though not always able to reply to letters of friendship; especially glad to hear from any who like the writer of the above, has been a reader and helper of Lucifer for two score of years or thereabouts. The birth-day remembrance is most thankfully received, also the order for back numbers of Lucifer for distribution; also the promise of financial aid later on. M. H.]

The day before the Chinese New Year the mistress of one of San Francisco's fine homes went into her kitchen to give an order to her Chinese cook, Lem. To her surprise, she noticed that he was preparing a very curious mixture which she hadn't ordered.

Mrs. R.—What is that, Lem?

Lem—Me got frien' in grabeyard. To-morrow Chinese New Yoer. Me go put this by his grabe for him.

"Why Lem! Do you think your friend will come out of his grave to eat the food you put there?"

Lem drew himself up and retorted with a cold scorn worthy of his predecessor, Confucius.

"You t'ink your frien' come out his grabe to smell flowers you put there?"—*Life*.

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